A

CALL

TO THE

Unfaithful Profeſſors

OF

TRUTH.

WRITTEN BY

JOHN ESTAUGH:

Who departed this Life in the Iſland of *Tortola* in *America*.

To which is added

Divers EPISTLES

Of the ſame AUTHOR.

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ELIZABETH ESTAUGH's

TESTIMONY

To the Memory of her beloved Huſband

JOHN ESTAUGH deceas'd.

SINCE it pleaſed Divine Providence ſo highly to favour me, with being the near Companion of this dear Worthy, the Author of the following Sheets, I cannot be altogether ſilent, but muſt give ſome ſmall Account of the early Beginning of the Working of Truth in him. He was born in *Kelvedon* in *Eſſex* in *Great Britain*, on the 23d of the ſecond Month, 1676, of religious Parents: But he grew uneaſy with the religious Profeſſions of both Father and Mother, (they being of different Perſuaſions) and being a Seeker, fell in with the *Baptiſts*, and liked them ſo well he was near joining

them. But a Friend, a Neighbour, being dead, it ſo happen'd, that he was invited to the Burial, where that worthy Miniſter of the Goſpel, *Francis Stamper* of *London*, being led to ſpeak with Life and Power directly to his State, it made ſuch deep Impreſſions on his tender Mind, that put him upon Search into the Principles of Friends, and being fully ſatisfied, joined with them in the ſeventeenth Year of his Age.

About the eighteenth Year of his Age, he came forth in the Miniſtry, and being faithful he grew in his Gift, ſo that in ſome Time he travelled to viſit Friends in the *North* of *England*, and *Scotland*: After which he was concerned to viſit Friends in *America*, and having the Unity of the Brethren, embarked in the Year 1700, and was enabled by the great Hand that drew him forth, to perform that Service to the great Satisfaction of Friends, and the Reward of Peace in himſelf.

Being then, and for ſome time after, freed from any Concern to travel in the Service of Truth, we married to each other, *viz.* on the firſt Day of the tenth Month

Month, 1702, and ſettled at *Haddonfield* in the County of *Glouceſter*, and Weſtern Diviſion of the Province of *New-Jerſey*. In the fore Part of his Time he travelled pretty much; but in the latter Part he was troubled with an Infirmity in his Head, which rendered him unfit for that Service; and his Good Maſter, that requires no Impoſſibilities of his Servants, favoured him with being very eaſy at home; where, through Mercy, we lived very comfortably: For I'll venture to ſay, few, if any, in a married State, ever lived in ſweeter Harmony than we did. Oh! he was a ſweet Companion indeed! A loving tender Huſband; an humble exemplary Man; a Pattern of Moderation in all Things; not lifted up with any Enjoyments, nor caſt down at Diſappointments. Oh! what ſhall I ſay of him, but that he was a Man endowed with many good Gifts, which rendered him very agreeable to his Friends, and much more to me, his Wife.—My Loſs is as far beyond my Expreſſing, as is his WORTH.

Now after ſome Years of Indiſpoſition, (as before is obſerved) it pleaſed the Lord to reſtore him to a State of Health; and

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ſoon after he had a Concern to viſit Friends at *Tortola*. This brought on him a deep Exerciſe, but when he was confirmed it was really required of him ſo to do, he gave up to it: Home, and the Company there, which uſed to be ſo pleaſant to him, he was then weaned from. He firſt wrote to them; but finding this would not excuſe him, he durſt no longer delay, but go he muſt. So, on the 13th of the eighth Month, 1742, we parted in the Aboundings of Love and Affection on that Occaſion.

And now, the moſt acceptable Account I can give the Reader, of his Service in *Tortola*, is extracted from two Letters which I received from a Friend of that Place, directed to me, and to the Effect following, *viz.* That *On the 8th of the ninth Month*, 1742, *he arrived at the Houſe of* John Pickering *with his Companion* John Cadwalader, *where they were received with much Love and great Joy, being made to rejoice together in the tender Mercies and Love of God, which was greatly manifeſted that Day, to the Honour and Praiſe of his great Name, and alſo to the comforting of his poor People.*——*The*

Teſtimonies

Teſtimonies of theſe Servants of the Lord were with Life and Power, and they were as Clouds fill'd with Rain upon a thirſty Land.———

But to be more particular concerning thy dear Huſband, whoſe Memory is dear and precious to me, and many more whoſe Hearts were open to receive the Glad Tydings which he brought. His godly Life and Converſation ſpoke him to be a true Follower of the Lamb, and Miniſter of Jeſus Chriſt, whom he freely preached, and by the effectual Power of whoſe divine Love, was he called forth to our Aſſiſtance, for which we bleſs, praiſe and magnify the God of all our Mercies: And as a faithful Meſſenger, with much Love, in a tender Frame of Spirit, would he invite all to the Fountain which had healed him. O! the deep Humility that appeared in him in the Time of his publick Teſtimony; and when in private Converſation with his near and dear Friends, as he often ſaid we were to him, how chearful and pleaſant would he be, in that bleſſed Freedom wherein Chriſt had made him free. Innocent, harmleſs, of a chearful Countenance, yet not without a Chriſtian Gravity well becoming the Doctrine he preached. He

was valiant for the Truth to the laſt, and tho' he is gone to the Grave, his Memory is ſweet and precious.

He had his Health very well until the Death of his dear Companion; but going to his Burial, we were caught in a Shower of Rain, which we, and he, believed was the Occaſion of his Illneſs. However, he was mightily favoured with the divine Preſence, which enabled him to anſwer the Service of that Day; and the next, being the firſt Day of the Week, we had a bleſſed Meeting, the Lord's Preſence accompanying us; and tho' thy dear Huſband was ſo near his End, his Candle ſhin'd as bright as ever, and many that beheld it were made to glorify God on his Behalf. This was the laſt Opportunity on this Iſland, ſave his Farewel upon his dying Bed, where he both preached and prayed, a little before his Departure.

On the next Day, being the ſecond of the Week, he went to a little Iſland called Jos Vandicks, *accompanied with ſeveral Friends; but on the third Day in the Morning he complained very much, yet was enabled to go to Meeting, where were a pretty many People waiting to hear the Word of Life*

Life declared, and a bleſſed Opportunity we had together, to the tendring and melting our Hearts into a heavenly Frame.

But he, who never ſpared his Labour whilſt amongſt us, extending his Voice as a Trumpet of the Lord's own ſounding, was ſo inwardly ſpent he was ready to faint. However, he went on board the Sloop that Afternoon, and next Morning came aſhore at our Houſe; where he had not been long before a ſhivering Fit *ſeized him, and a* Fever *ſoon followed, which kept its conſtant Courſe every Day. This being the 1ſt Day of the tenth Month, he took great Notice that it ended forty Years ſince his Marriage with thee: that during that Time you had lived in much Love, and parted in the ſame; and that thou waſt his greateſt Concern of all outward Enjoyments. And tho' the laſt two Days he was in much Pain, yet he was preſerved under it in much Patience and Reſignation, and had his perfect Senſes to the laſt, exhorting Friends to Faithfulneſs,* &c. *And on the 6th Day of the tenth Month, about ſix o' Clock at Night, he went away like a Lamb, with Praiſes and Thankſgivings in his Lips but about two Minutes before.*—Thus far from the ſaid Letters. And

And thus finiſhed this dear Worthy in the 67th Year of his Age, at the Houſe of *William Thomas* on the Iſland of *Tortola*; highly favour'd by his great and good God in the very extream Moments; the Conſideration whereof, and the Account given of his Service, afford me, at Times, ſome Relief; but, alas! my Wound is ſo deep, nothing but the healing Balm from above can effect my Cure. My Loſs is inexpreſſible; yet ſince it is the Will of the Almighty, it becomes me to ſubmit, tho' it be hard ſo to do.

Oh! a ſweet and bleſſed End indeed! to go away as in Raptures of Life, gathered by the Almighty as a choice Flower, in full Perfection and Fragrancy! For ſure, few, if any Man, ever left a ſweeter Savour, both at home and abroad, than he has done: Having lived belov'd, is gone lamented in general; and therefore it is no Wonder that I, who am ſo much the greateſt Loſer, lament and bemoan my great, my great Loſs! And yet in the Midſt of all, I have a ſecret Satisfaction in that I was enabled to give him up (tho' ſo dear to me) unto the Service into which he was called. This is but juſt a Hint for

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thoſe who may be under the like Exerciſe and Tryal, that they may not hold back, but ſubmit, and freely give up their All, leaving the Conſequence to the wiſe diſpoſing Hand, who knows for what Cauſe it is he is pleaſed ſo nearly to try his People, ſome with Life itſelf, others near it, and the Cauſe yet hid.

Haddonfield, in *New-Jerſey*, the 5th of the 5th Month 1743.

ELIZ. ESTAUGH

THE

THE

TESTIMONY

Of Friends of the Monthly Meeting of *Haddonfield*, concerning our dear Friend John Estaugh, deceaſed.

OUR worthy Friend having been a faithful Labourer in the Work of the Goſpel amongſt us great Part of *Forty Years*; and many of us knowing by good Experience the Effects of his Service, we find ourſelves engaged to give in this Teſtimony on his Behalf, *viz.* That by and through the divine Virtue and Power by which he was firſt reached and wrought upon, he was early called to the Work of the Miniſtry, and made a choſen Veſſel fitted to hold the heavenly Treaſure which dwelt plentifully in him. A true Goſpel Miniſter, dividing the Word aright; his

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Doctrine at Times having dropped as Dew, and his Speech diſtilled as the ſmall Rain upon the tender Plants. A Man of great Humility and Compaſſion, ſympathizing with the Afflicted in Body or Mind; being ſometimes enabled, as with healing Oil, to comfort the Sorrowful, the Heavy-hearted and ſincere Seekers of Chriſt Jeſus: In this he had an extraordinary Talent; and yet, on the other Hand, was cloſe in his Reproofs and Exhortations to the Careleſs and Diſobedient; of which the following Sheets are a Specimen.

He was zealous for preſerving good Order in the Church; and for maintaining Love and Unity, that Badge of true Diſcipleſhip.

Oh! we are ſenſibly and ſorrowfully affected with our Loſs; and yet we muſt not repine; nor dare we ſay to the Almighty, What doeſt thou?

Since his firſt Settlement among us, he viſited *England*, *Ireland*, & *New-England*; and the *Weſt-India* Iſlands ſeveral times. And when at home, as he had ſome Skill in

in Chymiſtry and Phyſick, he freely beſtowed much Labour and Time therein, for the Good of the People of the Neighbourhood where he dwelt; and eſpecially on the Poor, for whom he was much concerned; ſo that it may juſtly be ſaid, *the Bleſſing of thoſe that were ready to periſh, came upon him*, Job. xxix. 13.

The laſt Viſit that he made, was to the Iſland of *Tortola*, where, after his Service was over, he was taken ſick, and departed this Life. And we make no doubt but that he is in the Fruition of that Glory and Happineſs which will never have an End. Almighty God, if it be conſiſtent with his Divine Will, raiſe up, ſpirit and employ more ſuch faithful Labourers in his Harveſt, to the gathering of many to himſelf; and that Praiſe and Honour may be aſcribed to his great Name, who is worthy both now and for ever.

Haddonfield, the *Ninth Day* of the *Eleventh Month*, 1743. Signed in and on Behalf, and by Direction of the ſaid Meeting, by

Joſhua Lord,
Joſiah Foſter,
Samuel Lippincott,
John Hollinſhead,
Joſeph Heritage,
Joſeph Cooper,
Timothy Matlack,
Thomas Redman,
Ephraim Tomlinſon,
John Wood,
Joſeph Kaighn,
Ebenezer Hopkins.

THE AUTHOR's PREFACE TO THE READER.

Friendly READER!

LEST thou ſhould'ſt fall under ſome Miſapprehenſions, and judge contrary to the Truth, by thinking the Author of the enſuing Sheets was induced to put forth the ſame, through Fondneſs to appear in Print, I take the Liberty to aſſure thee it ſprung not from ſo mean and vain a Motive; but purely from the Love of God, which I felt to fill my Heart; wherein I was led to call to ſuch who are making Profeſſion of the Truth, but are not duly concerned to walk therein; and to ſuch as are the Off-ſpring of our

our worthy Ancients; that they may ſolidly conſider, whether the Way wherein they are going, be agreeable to that holy Path of Truth, in which their tender Parents walked, and for which ſome of them deeply ſuffered, and underwent many Cruelties, long and hard Impriſonments, &c. from Men of dark and corrupt Minds.

If this my tender Call ſhall have Place with any of the careleſs and negligent Ones, ſo as to turn them to Chriſt, it will anſwer the Deſire of him, who was unwilling to have thus expoſed himſelf.

JOHN ESTAUGH.

25SE60

A CALL TO THE Unfaithful Profeſſors OF TRUTH.

THE great Courage and Zeal of our worthy FRIENDS, who firſt received the Truth in this latter Age of the World, hath been often brought to my View. Many were the Hardſhips which for Chriſt's Sake they underwent, yet in all they *rejoyced*, looking upon it as a Bleſſing from God, that they were thought worthy to ſuffer for him; counting the Loſs of all things but as *Droſs* and *Dung*, *that they might win Chriſt*. Thus with their *All*, they purchaſed the Truth; and having gained it were tender of it; watching over themſelves and one another in Love, ſo that no

Mat. v. 11, 12.

Phil. iii. 8.

Mat. xiii. 44, 45, 46.

Evil might get up among them, to hinder the Growth of that pure Seed which God had ſown in their Hearts.

Mat. xiii. 23. And here, as the *good Ground* brought they forth plentifully of thoſe Things which the great Lord of the Vineyard was well pleaſed with, who bleſſed his Work in their Hands, and gave them Dominion *Acts* ii. 47. over their Enemies, *adding daily to their Number, ſuch as ſhould be ſaved.*

Here it may be obſerved, what bleſſed Effects Faithfulneſs to God doth produce by it the Heart comes to be purged from all Deceit and Filthineſs, and the Soul beautified with Righteouſneſs; and then *Mat.* xii. 35. from within, *Out of the good Treaſure of the Heart, are good Things brought forth.* But the contrary where the Heart is not made good; for the Evil Man out of his Evil Treaſure, brings forth Evil Things (to wit) Pride, Covetouſneſs, Malice, Envy, Deceit, and all Things that are bad. And to my Grief, I have ſeen too much of theſe appear amongſt many, who are ſhrouding themſelves under the Profeſſion of Truth. But wo! unto you, ye falſe hearted ones, for the Face of the Lord is againſt you, becauſe of theſe Things; and the Time is coming, wherein you ſhall

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made to know, a Profeſſion will not do, altho' it be of the Truth it ſelf.

Therefore in the Fear of God, I warn you all, whether Young or Old, to return in Time, before it be too late; for the Lord *will not always ſtrive with you*, altho' he is merciful and long-ſuffering to you-wards, and hath often viſited you both immediately and inſtrumentally, laying open your Conditions before you; but Oh! how have you rejected him, and had thoſe in Deriſion, who in Love to your Souls, have in the Fear of God ſometimes reproved you for your light and frothy Behaviour, which is out of Truth, and is prejudicial to your Souls everlaſting Well-being: And other times, for your running into the vain Faſhions and pernicious Ways of the World; and notwithſtanding the Evil of theſe Things hath been laid before you, from time to time, yet ſome are ſaying, *they ſee no Evil in them*, or that *they ſhould be let alone to ſee it in themſelves*: Others are crying, *ſuch or ſuch Things they are but ſmall Matters*; and thus the Devil is endeavouring to uphold his Kingdom in you; that if poſſible he might throw down that by you, which through the mighty Power of God, hath

Geneſis vi. 3.

been built in his Church, and among his faithful Children, whom he hath called to his Work and qualified for his Service, who as good Soldiers are making War in Righteouſneſs againſt all Unrighteouſneſs,

2 *Cor.* x. 4. and the Weapons of their Warfare *are not carnal, but ſpiritual, and mighty through God to the pulling down the ſtrong Holds of Sin and Satan*, that ſo Reformation may go forward in the Nation.

But ye Libertines are againſt this Work; for you are endeavouring to weaken the Hands of thoſe who are concerned therein; and thus do ye make the Hearts of thoſe ſad, whom the Lord hath not made ſad;

Luke xii. 49. but the Mighty God *will call you to Account for theſe Things*, and appoint you your Portion amongſt the Unbelievers, if

Iſa. lv. 6. ye repent not: Therefore *ſeek the Lord whilſt he is near*, leſt the Kingdom be rent from you; and then what will all the World avail you? Ye ſhall then cry and mourn; but there will be none to pity you; for he whom you have ſlighted will ſlight you again, and even

Prov. i. 26. *laugh at your Calamity, and mock when your Fear cometh*; thus will the mighty

Ezek. xvii. 25. God who is *juſt* and *equal in all his Ways*, deal with the rebellious Children, who

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take Counſel but *not of him*, and that *cover with a Covering but not of his Spirit.* *Iſa.* xxx. 1.

I therefore warn you in the Love of God to take care in time, and withdraw yourſelves from the Evil Counſellor, for his End is to deſtroy you, and to deprive you of eternal Happineſs. Therefore be ye awaken'd, and incline your Minds unto the Lord, who is the Shepherd and Biſhop of Souls, that out of all things which are hurtful he may gather you, that ſo no longer you may remain, *as the Ground which drinketh in the Rain that cometh upon it, and brings forth Briers and Thorns, and ſo is nigh to Curſing*: But the Deſire of my Soul is, that you may through hearkning to the Word of Power, witneſs *your Barrenneſs* to be turned into *Fruitfulneſs*, and your *dry Ground* into *Springs of Water*, that Glory to his Name you may bring: For ſaith our Saviour, *Herein is my Father glorified, in that you bear much Fruit*; yet it muſt be that of his own Spirit, the *Manifeſtation whereof is given to every Man to profit withal*; therefore ſink ye down in your Meaſures, and yield Obedience to the Living Manifeſtation of the Son of God; then will you know a Profiting aright in the Way of *Heb.* vi. 7, 8. *Iſa.* xxxv. 6, 7. *Chap.* xliv. 3. *Chap.* lviii. 11. *John* xv. 8. 1 *Cor.* xii. 7.

the Lord, and here you will witneſs the
Luke xi. 21, 22. *Strong Man to be bound and caſt out of his Poſſeſſion*; then will all Jarrings and Janglings come to an End, and inſtead of ſhy Looks and evil Surmiſings one againſt another, there will be a meeting of each other in that Love which is without Diſſimulation: And thereby it will be known
John xiii. 35. that ye are the Diſciples of Chriſt, *for by this*, ſaid our Lord, *ſhall all Men know that ye are my Diſciples, if you have Love one to another*: But where this undefiled Love is wanting, there alſo will the Mark of a true Diſciple be wanting; and if that be wanting, it will not be any ones Say-ſo which will render him, or her, to be ſuch;
Mat. vii. 16. Chap. xii. 33 but *according to our Fruits ſhall we be judged*: Therefore let all conſider what Fruits they are bringing forth; for he, or
Gal. v. 20, 21. ſhe, which brings forth *Strife*, or appears in a *peviſh envious Spirit* againſt the Bre-
James iii. 14,15,16. thren, are thereby judged to be of the *corrupt Tree*; for no ſuch ſour Grapes are ſeen upon thoſe Branches which abide in the Holy Vine, and draw their Life from the divine Root Chriſt Jeſus: For they are of a peaceable Spirit, ſeek not Revenge, are not proud nor covetous, but of an humble Mind, and ſo are adorned *with*

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that holy and inward Adorning that the Apoſtle ſpoke of, and which too many are Strangers to, who yet are making Profeſſion with us. 1 Pet. iii. 3, 4.

For the Sake of theſe I am concerned, that the Gift of God may be ſtirred up, and have its Liberty in them in whom it hath been long ſtifled and oppreſt *as a Cart with Sheaves*: Many go bowed down in Spirit becauſe of the Scandal, which through the Careleſſneſs of theſe hath been brought upon the Truth, (which is altogether pure and without Blemiſh in itſelf) who are *crucifying the Lord afreſh* unto themſelves in his *ſpiritual Appearance*, and put him as *to open Shame*, cauſing many to blaſpheme his worthy Name. Amos ii. 13. Heb. vi. 6

Oh! ye careleſs and unfaithful Stewards, do ye not conſider, that one Day you muſt give an Account of your Stewardſhip; and *if the Righteous ſcarcely be ſaved, where ſhall the Ungodly and the Sinner appear?* who have rejected the Counſel and Will of God, and followed their own Hearts Luſts, through which ye have been drawn from the Father's Houſe, and now are ſpending your Portions as among Harlots; but the Lord grant, ſaith my Soul, if it may ſtand good with the 1 Pet. iv. 18.

Pleaſure of his divine Will, that as the
Luke xv. 18. *Prodigal* came to himſelf, and ſaw from whence he was fallen, and in Humility reſolved to return, ſo you, in like Manner, may come to a Senſe and Sight of your Conditions, and humble your ſelves before him. Then ſhall you feel of the Father's Love, and he will rejoyce over
Luke xv. 7. you in your Return to him: For *there is more Joy over one Sinner who repents, than over ninety and nine juſt Perſons which need no Repentance.* Oh! how is the Love and Favour of God herein ſet forth for the Encouragement of all to draw nigh to him, who are in any Meaſure made ſenſible of their loſt Eſtate and undone Condition, if not pardoned by the Lord; and aſſuredly, he taketh not Pleaſure in the
Ezekiel xxxiii. 11 Deſtruction of any; *for, as I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live:* And happy will all you be, who come to true Repentance, in the Day of your Viſitation, and with Willingneſs go down into ſpiritual
2 Kings v. 14. *Jordan*, that ſo you may be purged from the *Leproſie of Sin*, and as *new-born Babes*
1 Pet. ii 2. may come again *to deſire the ſincere Milk of the Word*, that ye may *grow* up thereby into

into a Life of Righteouſneſs, and be filled with a holy Zeal for God: Then you *can do nothing againſt the Truth, but for the Truth*; and will join Hands with thoſe who are ſincerely concern'd to keep up the Ancient Teſtimony of God's eternal Truth; for the Sake whereof many of our ancient Brethren were great Sufferers, and bore the Burden in the Heat of the Day. But bleſſed are they, for their Reward is ſure; and having turned many to Righteouſneſs, they *ſhall ſhine as Stars in the Firmament of Glory for ever and ever.* But unhappy are all you who have ſuffered your Minds to wander from the Lord, and have let in Hardneſs of Heart, and are now like the *deaf Adder that ſtoppeth her Ear, which will not hearken to the Voice of the Charmers, charming never ſo wiſely*; yet are aſſembling your ſelves amongſt God's People, and becauſe you have got the Lamp, would be eſteem'd as wiſe Virgins: But I teſtify unto you in the Name of the Lord, ye are in the Way of the *fooliſh Virgins*, and in danger of being ſhut out of the Bridegroom's Chamber; ſhould this be your Concluſion, altho' you may then come to the Door and knock, crying, *Lord open unto us*, and may have to ſay,

2 *Cor.* xiii. 8.

Dan. xii. 3.

Pſa. lviii. 4, 5.

Mat. xxv. 1.

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Luke xiii. 25, 26. *we have eaten and drank in thy Preſence,* and *thou haſt taught in our Streets*; he from within will anſwer you, ſaying, *depart from me ye Workers of Iniquity, for I know ye not*; ſo as the Goats ſhall ye be ſeparated from the Sheep, and turn'd to the left Hand, into everlaſting Sorrow, and ſhall ſee the Difference between thoſe who have ſerved God and ſuch as have not. Therefore I beſeech you in the Bowed-downneſs of my Spirit, to take theſe Things into ſerious and weighty Conſideration; and whilſt the Day of your Viſitation laſts, cry mightily unto God, that he Ezek. xi. 19. may take away your *ſtony Hearts*, and give unto you *Hearts of Fleſh*; that Tenderneſs may be ſeen upon you, and a right Spirit renewed within you; that ſo, Heb. x. 29. ye no longer may be found doing *Deſpite to the Spirit of Grace*, which hath appeared unto you, to teach you your Duty towards God, and how ye ought to live in Titus ii. 11. this World. *For*, ſaith the Apoſtle, *the Grace of God that bringeth Salvation, hath appeared to all Men, teaching us that denying Ungodlineſs and Worldly Luſts, we ſhould live ſoberly, righteouſly and Godly in this preſent World.* You therefore, who neglect its Appearance, are ſlighting your own

own Salvation, which the living God hath freely offered unto you; and ſo are *chooſing Death rather than Life*, and for a *Meſs* of this World, are *Eſau*-like, ſelling your *Birth-rights:* but there was a Time in which he *ſought the ſame with Tears*, and *could not find it*; and ſuch a Time will certainly overtake you, if you continue in this State, and will by no means be prevailed on to ſeek the Lord, whilſt he is yet willing to be found of you. But be ye prevailed on, and rouſed up out of this your careleſs Frame of Spirit, and now begin and *work out your Salvation with Fear and Trembling before the Lord*, and ſo make your *Calling* and *Election* ſure with him, doing *your Day's Work in the Day-time*, for *the Night will come in which no Man can work*; For *as the Tree falls ſo it lies, whether to the North or South*; and *as Death leaves Judgment finds*; there *is no Repentance in the Grave*; therefore prize your Time, and dwell no longer at Eaſe in your Minds, for ye are far behind-hand in your Day's-work; altho' ſome of you have been called as in the Morning of your Days; therefore the greater will your Condemnation be, and upon *you* is the *Wo* pronounced as againſt them

Deut. xxx. 15. *Gen.* xxv. 33. *Heb.* xii. 16, 17. *Phil.* ii. 12. *John* xi. 9. *Eccl.* xi. 3. *Amo.* vi. 1.

them in Old Time, who were *at Eaſe in* Sion, pleaſing your ſelves with your own
Amo. vi. 6. Self-conceits, but are not grieved *for the Afflictions of* Joſeph: But a Day is coming, wherein the Mighty God will
Amo. vi. 4. mightily diſturb your *Couches* and *Beds* of *Eaſe* whereon ye are ſtretching yourſelves; and the *Wine* of your *Sweetneſs* ſhall be turned into the *Gall* of *Bitterneſs*;
Pſal. cvii. 33. and your *delightſome Land into a waſte howling Wilderneſs.* Thus will the Lord revenge himſelf on the careleſs and ſlothful Ones, who have no Regard to Truth; but are turning their Backs on it, becauſe they cannot have an undue Liberty therein; no, not ſo much as in the ſmalleſt Matters; but there muſt be a coming to Judgment, which is every Way unpleaſant, to you who love to gratify a vain Mind; and therefore, the Way ſeems too ſtraight for you that you cannot walk therein; and yet you would be looked on, as ſuch who do walk in the Truth: And one is ſaying, *I have been convinced ſo long*; and another, *I go no where but to Friends Meetings*; and others from *Birth* and *Education*, lay Claim to Truth; and it would be ill taken, if it ſhould be ſaid, *they are not of our Society*; altho' the

the Latitude and undue Liberty they are frequently taking, too much declares it; and thus are manifeſting a Deſire of being Heirs of two Kingdoms, which will not be granted; for *a Man cannot ſerve two Maſters*, as ſaid our bleſſed Lord; for *either he will hate the one, and love the other*; or elſe, *he will hold to the one, and deſpiſe the other. We cannot ſerve God and Mammon.* Conſider then, I beſeech you, to whom ye are yielding your ſelves; for *to whom ye yield your ſelves Servants to obey, his Servants ye are; whether of Sin unto Death, or of Obedience unto Righteouſneſs*; and *whoſoever committeth Sin, is the Servant of Sin*, ſaid our Saviour, and if *Servants of Sin, free from Righteouſneſs*, ſaith the Apoſtle *Paul:* And whilſt Sin remains, and is delighted in, vain are all Pretenſions to Religion. And according to what the Apoſtle *Peter* ſaith, *if after having eſcaped the Polutions of the World through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the Latter-end is worſe with them than the Beginning:* For it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from

Luke xvi. 13.

John viii. 34.

Rom. xvi. 20.

2 *Pet.* ii. 20, 21.

from the Holy Commandment deliver'd unto them. Oh! here, you that own your ſelves to have been reached unto by Chriſt, and convinced of his eternal Truth, may clearly ſee, that without a ſteady adhearing to the Truth, your being convinced can be of no Advantage; but a Diſadvantage it will be to you in rejecting ſo merciful a Viſitation, by which you are drawing down God's Diſpleaſure upon you: For as ſaid the Apoſtle *Paul*,

Rom. i. 18. *the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs*: And unto the Wicked, God ſaith,

Pſal. l. 16, 17, 18, 19, 20. *What haſt thou to do to declare my Statutes, or that thou ſhould'ſt take my Covenant in thy Mouth? ſeeing thou hateſt Inſtruction, and caſteſt my Words behind thee: When thou ſaweſt a Thief, then thou conſentedſt with him, and haſt been Partaker with Adulterers: Thou gaveſt thy Mouth to Evil, and thy Tongue frameth Deceit: Thou ſitteſt and ſpeakeſt againſt thy Brother: Thou ſlandereſt thine own Mother's Son.* And may it not with Sorrow be ſaid, this is become too much the Caſe of many in our Time, that are of the Stock and Offſpring of pious and Godly Men and Women:

men: But, as the *Son* was *not* to *ſuffer for the Father's Offences*, ſo on the other Hand, if the Son refuſe to obey God, his Father's Happineſs will not be entail'd upon him; *for*, ſaid the Lord to the Prophet, *all Souls are mine, as the Soul of the Father, ſo alſo the Soul of the Son is mine; the Soul that Sinneth it ſhall die*; and ſurely it will fall heavy on ſuch young People as have had, or that now have the Opportunity to obſerve the pious and godly Example of tender Parents, and yet take no Regard either to their Examples or Precepts, but let looſe the Reins of their Minds to many Corruptions; and yet ſome of theſe would, nevertheleſs, have it thought, that they are of the ſame Principles with their Parents: But alas! you are but like the fooliſh Virgins before-mentioned, that hold a Lamp without Oil, and ſo at laſt deceive your ſelves; wherefore take Warning in Time, leſt the Alarm be ſounded, when you think not of it: For ſurely, ſuch as Men *ſow*, ſuch ſhall they *reap*, and if they *ſow* to the *Fleſh*, they ſhall *reap Corruption*; but if to the *Spirit*, then *Life everlaſting*; and to be *carnally minded* is *Death*; but to be *ſpiritually minded* is *Life* and *Peace*. Therefore

Ezek. xviii 4.

Gal. vi. 7, 8.

Rom. viii. 6.

fore in the Love of God, I call unto you, to forſake the corrupt Ways of the World, and cloſe in with the Spirit of Chriſt; that ſo you may know the Deeds of the Fleſh mortified: For, ſaid the Apoſtle, *if ye through the Spirit do mortify the Deeds of the Body ye ſhall live*; and would you not live eternally with God? Yes ſurely, all are willing to *die the Death of the Righteous*, and to ſhare with them in *heavenly Manſions* of *Glory*; but this cannot be, but as you come to dwell under the Croſs of Chriſt, and give that to the Fire that is for the Fire, and to the Sword that which is for the Sword; ſo that all may be ſlain in you which is not of God, then you will not only have to tell of being convinced; but experience That which converts the Soul to God. And here alſo may you who are the Offspring of the faithful Children and Servants of God, come to inherit the Crown of immortal Life with your Parents, who may be gone before, and are now reaping an *endleſs Reward* for their Obedience to Chriſt; for the Lord is a rich Rewarder of all them who faithfully ſerve him. Wherefore, be ye prevailed with to hearken to his Call. Oh! mind his tender Invitation; let it not be any

Rom. viii. 13.

Num. xxiii 10.

Heb. xi. 6.

any longer made in vain to any of you; but break off from the Folly and Corruption of the World, and come and humble your ſelves, like the *Prodigal* of old, ſo ſhall you meet with a merciful Reception; for the heavenly Father's Bowels of Mercy rowl towards you; and as he ſpread forth the Wing of tender Love to *Jeruſalem*, ſo is he opening it to you, even you who are of the Stock and Offſpring of his People: But take care you do not weary him out, for if ſo, then ſhall you feel, that inſtead of ſweet Viſits of Love and Mercy, he will turn his Hand in Judgment upon you, and tho' you may cry to him he will not anſwer your Deſires, becauſe, when he, the Holy One, called to you, ye would not anſwer, but turned the Deaf Ear unto him, like *Jeruſalem:* But Oh! what a dreadful Day brought ſhe upon her ſelf thereby! May the Conſideration thereof take Place with you, who are in the ſame rebellious Nature; that ſo, whilſt there is yet a little Space between you and Deſtruction, you may ſue for Peace with the Lord, who is full of Compaſſion to his Creatures. Yet he ſaid, *my Spirit ſhall not always ſtrive with Man, for that he alſo is Fleſh:* and therefore, as it was ſaid,

Mat. xxiii. 37.

Gen. vi. 3.

Heb. iii. 7, 15. *to Day if you will hear my Voice, harden not your Hearts, but turn to the Lord and*

Hoſ. xiv. 4. *he will heal your Backſlidings*: and as ye are willing to put away the Evil of your Doings from before the Lord, then may you come and he will reaſon with you,

Iſa. i. 18. and *if your Sins be as Scarlet, they ſhall be as white as Snow*; tho' *they be red like Crimſon, they ſhall be as Wooll.*

But this Thing of coming to Judgment, is what many who are Lovers of Pleaſure more than God, care not to hear ſo much

Iſa. xxx. 10. of: But would have (as of old) the *Seers* to *ſee not*; and ſay to the Prophets, *Propheſie not unto us right Things, ſpeak unto us ſmooth Things, propheſie Deceits:* But alas! were it to be ſo, what Benefit could that be to looſe and careleſs Ones to be dawbed with untempered Mortar? For both the Dawber and the Dawbed were to ſuffer together; as we find in the Prophet

Eze. xiii. 15. *Ezekiel*, the Lord would *accompliſh his Wrath upon the Wall, and upon them that have dawbed it with untemper'd Mortar*; *and will ſay unto you, the Wall is no more, neither they that dawbed it.* Thus we may take Notice how the Hand of God turned in Judgment upon both Prophets and People who were corrupt. And do any think,

think, that there is a greater Liberty under the Diſpenſation of the Goſpel, allowed to Men, than there was under the Law: Oh! ſurely nay, for God is of purer Eyes than to behold Evil with Allowance; for our dear Lord ſaid, *he would ſend the Comforter, the Spirit of Truth to his Diſciples; and when he is come, he will reprove the World of Sin*; and are you not reproved? Is not that *ſure Word of Propheſy* declaring to you, what your End muſt be if you deny Chriſt before Men? Oh! will he not deny you before his Father? John xvi. 7. 2 Pet. i. 19.

But it may be, ſome will ſay, how do we deny him, ſince we profeſs Faith in him, and own and believe he is the Saviour of the World? It may be anſwered, that notwithſtanding you may thus believe, yet by Works you deny him; and ſo are making void your Faith which becomes dead through Diſobedience, how lively ſoever it may have once been. Whilſt you remain'd under true Subjection to the Will of God, you felt your Faith in Chriſt to increaſe; for his divine Virtue fill'd your Souls; the Sweetneſs whereof was ſuch as marr'd the Glory of this World; and there was nothing in ſo much Eſteem with you as the pure En-

joyment of that Life, which our Lord and Saviour gives to all them who truly believe in and obey him.

And he did not only come and give us Life, but that we alſo might know the Aboundings and daily Increaſe thereof; which, praiſed be the Name of Almighty God, a Remnant do witneſs; and can truly ſay, there is nothing they ſo much deſire as the Continuation of his divine Favour unto them; and in order thereunto, are carefully watching over themſelves, that they may not be miſtaken, or led into Corruption; and are diligently coming to the *Light*, to examine every *Thought*, *Word* and *Action*; that ſo *their Deeds may be made manifeſt that they are wrought in God.* Oh! theſe are the living Branches that abide in the holy Vine, and are daily ſupply'd with Life and Virtue from that never-failing Root, which enableth them Day by Day, to bring forth ſuch Fruits as renders them truly acceptable to God; which thoſe, that abide not in him, cannot do.

John iii. 21.

John xv. 5.

For, ſaid Chriſt, *the Branch cannot bear Fruit of itſelf, except it abide in the Vine; no more can ye, except ye abide in me; and if* (ſaid he) *ye keep my Commandments, ye ſhall*

John xv. 4, 10.

ſhall abide in my Love; but ſuch as are yielding to Pride, Drunkenneſs, Covetouſneſs, Whiſpering, Backbiting, *&c.* are not keeping his Commandments, and ſo are depriving themſelves of his Love. And what greater Injury can any one do himſelf, than to deprive himſelf of the Love and Favour of God? Sure nothing can exceed it. Therefore, ſaith every faithful and upright One to the Lord, whatever low or worldly Enjoyments thou ſeeſt meet to deprive me of, Oh! let me not be deprived of the inward Influences of the Virtues of thy divine Love: For what is this World, or all the Glory and Friendſhip thereof? It's as nothing to the true Followers of Jeſus Chriſt, whoſe Love and Delight is placed in the Lord. And as the Mind is ſtayed on him, he will keep ſuch in *perfect Peace*, and make his Abode with them. And whilſt he in his great Wiſdom and Power doth meaſurably reſide, and take up his Abode in us, our Hearts are filled with pure Zeal, ſuch as is conſiſtent with true Knowledge; in which, thoſe who enjoy it, are led in all Things agreeable to the Will of God; and what they do, tends to his Glory; being careful to diſcharge

Iſa. xxvi. 3.

themſelves of what they know is their Duty: And great is, and will be, the Peace that reſts upon the Souls of ſuch, notwithſtanding the many hard Reflections which may be caſt upon them, by thoſe whoſe looſe and libertine Behaviour they have reproved and teſtified againſt; which with ſome, is Provocation enough, to abuſe and beſpatter, if poſſible, ſuch of the Lord's faithful Servants, who cannot wink, or connive at Wickedneſs, let it appear in whom it will, whether Rich or Poor; but muſt bear a faithful Teſtimony againſt it.

1 *John* i. 6. For altho' thoſe who *walk* in the Light, *have true Fellowſhip one with another*, yet

2 *Cor.* vi. 14, 15. they *cannot* have *Fellowſhip* with ſuch as *walk* in *Darkneſs*, though they may be making an outward Profeſſion of the Truth with us, and pretend to believe in the Light, as many in this eaſy Summer's Day ſeem to do. To be called a *Quaker* is not now attended with ſo much Difficulty as it was wont to be; People may now go to Meeting without the Hazard of being ſent to Priſon, and from the Priſon to the Whipping-Poſt; which was the Lot of many of our antient Friends, ſome of whom did not only ſuffer many cruel Beatings,

Beatings, but even Death itſelf; and all for their Love and Obedience to Chriſt, whoſe Sayings they were fully bent to keep, and to do. And ſo approved themſelves to be of the Number of thoſe, whom our Lord likened unto a Wiſe-Man *who built his Houſe upon a Rock; and although the Rain deſcended, the Floods came, and the Winds blew, and beat upon that Houſe, it fell not: For it was founded upon a Rock.* Mat. vii. 14. And praiſed be the Name of the Lord, there are yet a Remnant, whoſe Feet are fixed on the Holy Rock, where they ſtand for the Cauſe of God, and are truly concerned, that the Camp of ſpiritual *Iſrael* may be kept clean, and that no *Achan* may lodge within it. Joſh. vii. 1. Therefore they are often making Search to hunt out every corrupt Thing, in order that Unrighteouſneſs may not lodge, or be ſecretly encouraged among us the Lord's People; knowing that there can be little Room to expect the Church of Chriſt ſhould flouriſh, where any thing is countenanced that is not conſiſtent with the Purity of the Goſpel; and therefore, the Faithful Followers of the Lamb are, as formerly, for having every thing kept under and deſtroyed, which is not of God, that ſo

Truth may ſtill be known to flouriſh in all who profeſs it. And that there may be no juſt Cauſe given for People to ſay, the *Quakers* are not ſo ſtrict as they uſed to be; but are come nearer to them, and can act as they do: For altho' this may be too true with reſpect to ſome Particulars, yet it is not in the general; for the ſame godly Care which reſted upon the Hearts of the Faithful formerly, yet lives and remains upon many to this Day: And they are as zealouſly concerned to bear a Teſtimony againſt the vain and corrupt Ways of the World, now, as much as ever: For the Faithful know the Truth is the ſame it ever was; and that it allows of no Liberty to commit Unrighteouſneſs.

And yet, notwithſtanding all the Labour and Chriſtian Care of the Faithful, there is (we muſt allow) too much Room for ſuch a Saying, reſpecting ſome in Profeſſion with us, who can ſhape themſelves according to the Company they are with; when among the Sober and truly Religious, they appear demure, and ſeem very careful to uſe the plain Language; but let them but turn their Backs, as it were, and the *Quaker* ſhall in a Moment be all thrown off; and being in Company with thoſe who

can

can give Compliments one to another, they are as ready with them as any of thoſe who were never reſtricted from, but inſtructed and trained up in the Uſe of them.

But for you who are of the Stock of Friends, to be found in ſuch ſort of Behaviour, is ridiculous; and thoſe you are thus imitating, though they may ſeem pleaſed with theſe Appearances in you, yet behind your Backs make a Ridicule and Sport of it, and beſtow the Title of *Baſtard Quakers* upon you; for they know it is not conſiſtent with the *Quakers* Principles to be found in ſuch ſort of Behaviour: And could the Parents of ſome who now practice ſuch Things, have complyed with pulling off the Hat, and with the uſual Ceremonies, they had not ſuffered ſo much Cruelty as they did, becauſe for Conſcience ſake they could not do it; for the Lord had convinced them of his holy Truth, through which they ſaw the Emptineſs and Vanity of ſuch kind of Compliments, both in Male and Female; and that it was not the Spirit of Chriſt which led into them; but that they ſprung from a proud ambitious Mind in the Creature, which ſeeks to be adored and ſet up. But *God reſiſteth the Proud, and will* Jam. iv. 6. 1 Pet. v. 5.

Iſa. xiii. 11. *will puniſh the World for their Evil, and the Wicked for their Iniquity, and cauſe the Arrogancy of the Proud to ceaſe, and will lay low the Haughtineſs of the Terrible.*

Wherefore conſider in Time, you who are of the Stock and Offspring of the meek Followers of holy Jeſus, and break off from all ſuch vain Imitations, which corrupt your Minds, and tend only to pleaſe and gratify proud Fleſh, which is to be mortified; for it's of the Kingdom of Antichriſt, and muſt be brought down: And the Day is come, and coming more and more, which the Prophet ſpoke of, which

Mal. iv. 1. *ſhall burn as an Oven, and all the Proud, yea, and all that do wickedly ſhall be ſtubble; and the Day that cometh ſhall burn them up, ſaith the Lord of Hoſts, that it ſhall leave them neither Root nor Branch.*

And praiſed be the great Name of God, a Remnant are brought in a great and good Degree inwardly and ſpiritually to experience, that as the Fire in the Oven burns inwardly to the conſuming of all that's Fewel to it, ſo doth the Word of God ſecretly and inwardly burn, to the conſuming and taking away of both the Root and Branch of Unrighteouſneſs out of the Hearts of them who are ſubject to it; and

all

all that are in good earneſt to have a Place among the Sanctified and Redeemed of God, deſire this holy Word and Fire of the Lord may not ceaſe burning in them, until all be conſumed which is not of Chriſt; and ſo may be ever more in Subſtance than in Shew; and to become firmly fixed in the divine Root, and ſo ſettled upon the Foundation of God, that neither Things preſent nor to come, may ever be able to ſhatter or move them from the holy Way of the Lord. And doubtleſs thoſe who truly witneſs ſuch a pure inward Heart-work wrought in them, by the Power of God, are thoſe that can anſwer to what the Prophet *Iſaiah* mentioned, when he cries out, *Who amongſt us ſhall dwell with the devouring Fire? Who amongſt us ſhall dwell with everlaſting Burnings?* He then proceeds and gives Account who it is that ſhould be able; it's *he that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the Gain of Oppreſſions, that ſhaketh his Hands from holding of Bribes, that ſtoppeth the Ears from hearing of Blood, and ſhutteth his Eyes from ſeeing Evil.* Iſa. xxxiii. 14. Verſ. 15.

Oh! here the Looſe, the Libertine, the cruel and vain unrighteous Men, may ſee themſelves

themſelves unable to ſtand againſt the mighty Force of the Fire of God's Word, ſhould it break forth without Mixture of Mercy upon them, by reaſon of their having rejected the Viſitation of the Love and Favour of God, and are ſo averſe to his Call, that inſtead of liſtening thereunto, they are ſtopping their Ears, and even ſhut their Eyes when any thing from Jeſus Chriſt is tenderly offered them for their future Good. But let the Enemy whiſper to them of ſomething that is agreeable to their vain Appetite, Oh! how quick the Libertine Perſon can hear, and with great Pleaſure Open his Eyes and look upon Folly and Corruption, and receive Iniquity with Greedineſs: But whoever thou art, that thus yieldeſt up thy ſelf to the Government of Satan, and pleadeſt for it, ſaying, There is nothing but ſweet and delicious Meats, alas! though it may to thy corrupt Mind and depraved Senſes, appear ſweet in the Mouth, it will be bitter in the Belly; there is ſuch a Sting will follow upon all thy ſinful Pleaſures, which will neaver ceaſe from afflicting thee, and and as a Corroſive will gnaw upon thy Soul, and fill thee with continual Pain,

and

and if the Day of God's Mercy ſhall be near expired, where then art thou?

Oh! thou poor Soul, whoever thou art, whether high or low, rich or poor, that art diſobedient to Chriſt, and got from under the holy Croſs, thou art now rejoicing in that which will procure a bitter Cup for thee, if not timely repented of: Wherefore all you corrupt and libertine Ones, ſtand ſtill and liſten to that ſmall but living Voice of Truth in your Hearts; for it is when the Mind is retired into a Degree of Stillneſs, that a proper Diſtinction can be made, between the Voice of Satan, and the Voice of God. And ſuch hath been, and ſtill is the Piercingneſs of God's Word in the Soul, that how ſtout ſoever any have been, and though they may have thought nothing ſhould ever bring them to confeſs they had done any thing contrary to the Truth, or worthy of Blame, and ſo may have braved it out, until Stillneſs was commanded, and the Voice of the holy Judge heard, and the true and juſt Witneſs having Liberty to ariſe, will ſo juſtly accuſe ſuch, as that all their Stoutneſs will be broke down, and inſtead of ſaying they are not to blame, there will be a Suing for

Peace,

Peace, and craving Pardon for the many Offences committed againſt the Rules and Orders of the Government of Chriſt, which had been ſet up in the Heart.

And ſuch is the Goodneſs and Mercy of him, the great and holy One, that upon humble Submiſſion to him, ſuch truly penitent Ones have met with Forgiveneſs, and through the Operation of his holy Power in them, have been ſet free from their many Corruptions and Defilements, and have then been led to admire the great Mercy and Goodneſs of God to them, in that he was mercifully pleaſed to bring them to a true Senſe of Conviction; and did not in his Diſpleaſure cut them off.

Oh! ſaith my Soul, that all ſuch that are now purſuing the Corruptions of their own Minds, might be thus ſeized and taken hold of, and timely brought to ſee the Want of a Phyſician; leſt it ſhould be ſaid to them, Depart from me, I offered my Help, but ye refuſed; I told you what the Conſequence would be if you went on in the Way wherein you were; but ye would have none of my Counſel, looking upon your ſelves whole, and wanting no Phyſician. Oh! here a Day of Diſtreſs will come like an armed Man

upon

upon thoſe who will not be won upon, or in any ways hearken to the Voice of the Lord. Ah! methinks, there are many who muſt aſſent to this Truth, and ſay it is not for want of being called unto, that we are found purſuing a vicious Life; for that the Lord hath often called immediately by his Spirit, and alſo by his Miniſters and other his faithful Servants; but Alas! may not ſuch ſay, we have diſregarded both; though we have been at times a little touched with the heavenly Influences of the divine Mercy of God, yet, it was to us but as the Seed which fell on the Highway-Ground; for the Enemy's Enticements were ſo prevalent in us, that thoſe tender Viſitations and inward Touches of the Love and Favour of God, we were ſoon deprived of; and ſo fell from the Appearance of Grace, into Wantonneſs again, by which our Hearts are become hardened. This is undoubtedly true, for by frequent neglecting the Viſitations of the Holy One, Men may at laſt be ſo left to themſelves, as to be locked up in ſuch a State of Death and Darkneſs, as not to ſee any Harm in the vileſt of Sins.

Oh! what Need is there then, for every one who hath witneſſed their Candle lightened

lightned, to watch diligently that it be kept burning, in order that every Appearance of the Adverſary may be timely ſeen, and in God's Power ſtood againſt. And thoſe who would be ſuitably qualified with Wiſdom and Power from God, muſt get down into Humility, and in great Sincerity offer up their humble Addreſſes to him; and as he, the Holy One, is in an awful Manner ſo applied to, with full Purpoſe of Heart to become a ſincere Follower of Chriſt, ſuch will not be forgotten by him, through the Virtue of whoſe divine Power it is, that the Faithful are, and have through every Generation, been preſerved and upheld, to the Praiſes and Glory of God, and by him made as the Salt of the Earth; for being filled with the Life and Virtue of Chriſt, and ſtanding ſingly devoted to the Service of God, ſuch have been, and divers yet are, made eminently ſerviceable in his Hand, to reach to the divine Witneſs in others, who through the Operation of the holy Meaſure of Life, have been brought to believe in Chriſt, and to become ſubject to the Government of his Spirit, and ſo have had Right to call him Lord and Maſter, by reaſon they are ſubject to his Commands,

mands, and in all things ſeek to honour him, and living under a pure Senſe of the Mercy of God to them, in that whilſt they were Tranſgreſſors, and even Enemies to his Rule and Government, he was pleaſed to ſtretch forth his Hand of Love and Mercy, and make bare the Arm of his Salvation, whereby they now feel themſelves ſet in a good Degree of Liberty from their old Maſter, whoſe Aim and Deſign was to have kept them in Bondage, and ſo to have cut them off from Happineſs, or having any Place in the Kingdom of God's Glory.

Oh! let me now ſay to all you who have thus ſeen what the Lord can do for them that believe in him, Hath not he brought you out of *Egypt* ſpiritually? And altho' you may ſometimes have apprehended that the Enemy was purſuing you, and the Sea before you, which brought you under doubtful Apprehenſions, and filled you with a Fear of being carried back into the old miſerable State again; yet having in the midſt of this, humbly beſought the Lord, he hath ariſen and made way for you through the various Difficulties which attended you in the Courſe of your Pilgrimage and Progreſs

Sion-wards. So that there is no Room, or Reaſon, for any to ſink under Diſcouragements; there may be a *Poſſibility* of a *Woman's forgetting her ſucking Child*, yet it cannot be, that the Lord ſhould neglect ſuch as are faithfully obeying his Divine Will.

Iſa. xlix. 15.

Therefore, be not faint-hearted, or let in Unbelief, or think, that becauſe ſome whom you looked upon to be much before you in a ſpiritual Growth in the bleſſed Truth, yet have been overcome by the Enemy: But let me ſay to ſuch, who are thus beſet, Look not out this Way; for here it is that the ſubtile Adverſary is endeavouring to undermine your Faith, and ſo by Degrees will deprive you of what ſhould be your Support, and take from you that holy *Shield* which *is the Quencher of the fiery Darts of the Enemy.*

Eph. vi. 16.

Oh! this has been the Way which the Serpent hath beguiled ſome Innocent Ones, and brought ſuch a thick Vail of Darkneſs over them, and bereav'd them of the Light and Life of Chriſt, that ſome of theſe have not ſtuck to ſay, there is nothing in Religion, it is but a meer Bubble: And ſo have given way to the Gratifying themſelves in whatſoever their corrupt

rupt Minds led them unto: Such are fallen under the like Condition, with which the Apoſtle had juſt Reaſon to upbraid the *Galatians*, where he ſays, *Oh! fooliſh* Galatians, *who hath bewitched you, that ye ſhould not obey the Truth; before whoſe Eyes Jeſus Chriſt hath been evidently ſet forth, Crucified among you? This*, ſaid he, *would I only learn of you, received ye the Spirit by the Works of the Law, or by the hearing of Faith? are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the Fleſh?* Gal. iii. 1, 2, 3.

Here we may ſee how neceſſary it is to keep a conſtant Watch upon our Minds, for notwithſtanding a State of Convincement may be come to, and ſome Degree of the Operation of God's Spirit experienced in the Soul, yet ſuch a State may be ſoon loſt through looking out too much at the Failures of others. Had the Apoſtles been ſo feebly affected towards their great Lord and Maſter, they might have all fell; for what a Shocking thing it muſt have appeared to be, there being but Twelve of them, and that one of them ſhould betray his Lord into the Hands of Murderers. But we do not find it had any ſuch ill Effect upon the other Eleven,

as any ways to leſſen their faithful Regard to Jeſus Chriſt, their holy Lord. Oh! then why ſhould any whom the Lord hath mercifully favoured with a true Senſe and Feeling of his inward and ſpiritual Appearance, become offended, ſo as to diſbelieve the Truth, becauſe of the Failures of ſome who once may have been zealous Profeſſors thereof? and ſo to think it a ſufficient Reaſon to decline having any further Regard to that holy and pure Principle manifeſted in your Hearts, and not only ſo, but become filled with Prejudice againſt the whole Society, and are led into a malicious uncharitable Spirit, to judge all for the Unfaithfulneſs of ſome. And as this may have happened to ſome, whereby their Faith is overthrown, let all ſuch, as now are ready at times to look out this Way, take Warning in time, and inſtead of looking at that which is attended with ſo much Prejudice, rather ſeek, and diligently labour, to get their Minds girded with the Girdle of Truth; and conſider, that altho' one ſhould fall to the Right Hand, and another to the Left, yet God's Way is perfect, even and good; and he that hath a ſingle Eye to it, ſhall be bleſſed with the Renewings of the Love of

God

God upon his Soul; and he, or ſhe, who holds out to the End, will be ſaved. It was the unfaithful Servant's *ſlighting* and *neglecting* the *Talent* the Lord had mercifully favoured him with, which was the Cauſe of his being condemned. Mat. xxv. 27.

Wherefore, whoſoever thou art, that haſt been favoured with the leaſt Appearance of the Light of Chriſt in thy Soul, be thou faithful to it; it is given thee to lead thee out of Darkneſs, and will, as thou follows the pure Leadings thereof, bring thee where thou mayſt have free Acceſs to Chriſt, and through Faith draw of his divine Virtue to thy Soul, in which thy Strength in him will be ſo increaſed, and thy Underſtanding brightned, that inſtead of ſtumbling at the Miſs-ſteps of others, thou wilt ſee it highly neceſſary to take heed to thy own Standing; and being truly ſubject to the Order and Government of the Spirit of Chriſt, inſtead of turning thy Back on the Truth, thou wilt then ſtand up for it, and in the Authority of God's Power call to thoſe who are backſliding, and whether they will hear or not, thou ſhalt find great Peace and Comfort in the true Diſcharge of thy Con-

ſcience towards thy Brother, whom thou ſaweſt going aſtray from the Lord.

But inſtead of this Chriſtian Labour with thoſe thou may'ſt ſee forſaking the Way of Truth, if thou ſhouldſt ſuffer the Adverſary to get in upon thy Mind, and fill thy Heart with Prejudice againſt the honeſt and faithful Followers of Chriſt, here thou wilt come to ſuſtain an irreparable Loſs, by being turned back into the Wilderneſs again, where, by reaſon of Unbelief, thou muſt be left to periſh, as many of the *Iſraelites* did, who were *Murmerers* againſt *God*, and *ſlighted* his Servant *Moſes*.

Num. xiv. 26,27, *&c.*

Wherefore, Oh! Soul, whoever thou art, and who may'ſt read theſe Lines, if under the like Beſetment as above expreſſed, my Heart is deeply affected for thee, and my ſincere Breathings to God are for thy Preſervation. The Lord hath extended of his Goodneſs to thee in cauſing his Day of Light and Salvation to dawn upon thy Soul, and thou haſt clearly ſeen in ſome good Degree, what is agreeable to the Will and Mind of God, ſo that there is no Room to plead and ſay, thou didſt not know what his Will was. Conſider therefore what Chriſt ſaid concerning that

Servant,

Servant, who *knew his Lord's Will* and *did it not*; he was *to be beaten with many Stripes. But he that knew it not, and committed things worthy of Stripes, was* to be *beaten with few Stripes. For unto whomſoever much is given, of him ſhall much be required,* In the *Times of Ignorance*, it's ſaid, *God winked*; but from thoſe to whom he hath given of his good Spirit, he is requiring Obedience, and a ſtrict Conformity to his revealed Will; and ſuch who fall ſhort therein, may expect to meet with the like Repulſe as thoſe before-mentioned, who came to the Door and knocked, ſaying, *Lord, Lord, open unto us*; but he anſwer'd and ſaid unto them, *I know ye not, whence you are; depart from me all ye Workers of Iniquity.*

Luke xii. 47, 48.

Acts xvii. 30.

Luke xiii. 25.

And here it may be conſidered, that it was their being found in Unrighteouſneſs, which cauſed the Door to be ſhut againſt them; and altho' ſuch may have to ſay, *we have eaten and drank in thy Preſence, and thou haſt taught in our Streets*, yet all this could make no Way for an Entrance, ſince they had diſobeyed the Teachings of Chriſt, and were cloathed with Unrighteouſneſs. And we read, that no impure or unholy Thing muſt enter into the Kingdom of Heaven. Where-

Wherefore, Oh! all ye careleſs Ones, who now are making Profeſſion of the pure Truth, but live a Life very contrary thereunto, and ſo are in Danger of being ſhut out from the Manſions of Eternal Glory, (ſhould you be cut off in your Tranſgreſſions) whilſt the Lord is pleaſed to call unto you in his Love, turn not the deaf Ear unto him, but liſten to his Voice, that ſo ye may be quickned and made alive thereby, and be raiſed up out of the State of ſpiritual Lethargy wherein you are ſo ſtupified, that it is not eaſy to make you ſenſible the Way wherein you are going, is the Way that leads down to Death and Deſtruction. But if ye once come to be quickned, and made alive anew, and have a Touch of the Divine Eye-ſalve from Chriſt, then ſhall ye behold that God is full of Compaſſion, in that he cut you not off in your Iniquity, but was pleaſed to lengthen out the Day of his tender Mercy to you; and as there
Jer. iii. 12 is a turning from your *Backſlidings*, *then*, as was ſaid to *Iſrael*, *I will not* (ſaid the Lord) *cauſe mine Anger to fall upon you, for I am merciful, ſaith the Lord, and I will not keep Anger for ever.*

And

And now, *dear Reader*, if thou art one who haſt been a Backſlider, here is Encouragement for thee to come and humble thy ſelf, and freely to acknowledge before the Lord thy Tranſgreſſion and Diſobedience to him; and as thou comes in an awful Fear, and makes thy Addreſſes in Humility of Spirit, the Lord in Mercy will look down upon thee, and heal thy Backſlidings. And that thou may'ſt be thus happily recover'd out of an Eſtate of Unrighteouſneſs, and brought to a true and ſolid Settlement in the unchangeable Truth of God, is the Deſire of one that ſeeks and prayeth to God for thine, and the Redemption of all Tranſgreſſors out of Sin, through the Faith of our Lord and Saviour Jeſus Chriſt.

Haddonfield, the 15th of the 7th Month, 1742. JOHN ESTAUGH.

AN

AN EPISTLE FROM JOHN ESTAUGH,

To the Quarterly-Meeting *of* Friends, *for* Newton *and* Salem, *in* New-Jerſey.

DEAR Friends, as it hath been the Lord's Love which took hold on my Mind, and drew me forth from you, to viſit his People in other Parts, ſo it is from a Senſe and Feeling of the ſame heavenly Spring of the Father's Love, in which I am now drawn towards you, for ye are freſh in my Remembrance, and as at many other Times, ſo at this Time, is my Concern for you, that as God of his infinite Goodneſs hath been pleaſed to reach unto you, and by the Shepherd's Crook of his Love hath taken hold and gathered you near unto himſelf in ſome Degree,

Degree, and hath often given you to partake of the Bread and Water of Life, through the Virtue whereof your Love was at firſt raiſed to him, and ye fill'd with heavenly Zeal, and were made willing to leave all for his Sake, and with the Apoſtle to eſteem *the Loſs of all Things but as Droſs or Dung, ſo you could but win Chriſt.* And that this heavenly Mind may grow and increaſe in you, is what I am often concerned for; that as ye have entered into the Way and Path of Life, you may be preſerved therein, and feel your Growth to be in *Chriſt* the *living Vine*; and where that is witneſſed, the good Fruits are not wanting: For whoever grows in Chriſt, grows in all Holineſs of Life; for what is received from him, is of a holy, pure and divine Nature; purging to the *purifying of the Conſciences of them that believe.* And maketh of ſuch who once were Sinners to become Saints. And they who were once blind, have by believing in him received Sight, and given to look into the Myſtery of the Kingdom of God, in which his Glory is beheld, the leaſt Glympſe whereof tends to mar all the Glory of Satan's Kingdom, in them who are thus favoured with the Dawnings of the Day of God's merciful

Phil. iii. 8.

John xv.

Heb. ix. 14.

merciful Viſitation upon their Souls. With which, my dear Friends, you have been favoured, and largely given to partake thereof, with many others, and by the
1 Cor. xii. 13. *one Spirit have been baptized* together as *into one Body* : And *have drank at the one*
1 Cor. x. 4. *heavenly divine Spring*, and united together in that pure Love which flows from God, through Chriſt, to true Believers; and great was that Care which came upon you for the maintaining of that Love and Unity which Truth had brought you into; and when any thing appeared which ſtruck thereat, how readily did you then join Hand in Hand to get that caſt out from amongſt you, which had ſo ill a Tendency in it. And God, who delighteth to behold his Children united together in his Love, failed not to bleſs your Endeavours.

And *dear Friends*, if the ſame Care be continued, you'll then feel the Lord will not be wanting to ſupport you in what
Pſa. xxxiv. 15. tends to his Honour; for his *Eyes are upon the Righteous, and his Ears are open to their Cry.* And for their Help he will ariſe, and what is wrong muſt be judged down by him. Therefore let not any give Way to favour any thing which is from under

under the Croſs of Chriſt; for thoſe who would favour the Cauſe of ſuch as are not willing to bear the Yoke, will thereby hurt themſelves, and bring a Vail of Darkneſs over their own Underſtandings, and if Darkneſs prevails, Love will wax cold to Brethren, and that Care for maintaining Love and Unity, will be loſt; and inſtead thereof Bitterneſs gets up, and hard Speeches are uttered, and grievous Reflections paſt on them who cannot give Way for any thing to be countenanced or encouraged in the Church of Chriſt, but what is conſiſtent with his Will, whoſe Dwelling is in Holineſs, and is *of purer Eyes than to behold* any *Evil* with Allowance. *Hab.* i. 13.

Wherefore, my dearly beloved Friends, be all careful to keep a ſtrict Watch, each over his own Mind; that nothing that's wrong may get up, to harden your Hearts, or darken any one's Underſtanding which God hath open'd; and if the Watch be well kept up at home, and no evil Thing encouraged there, then ſuch will become more and more in the Lord's Hand, as proper Inſtruments to watch over others, and to lend a helping Hand unto them who ſtand in Need. And indeed, he that would

would help another out of the Mire, muſt firſt get out himſelf, and be waſhed from his own Defilements, before he can be helpful in ſo good a Work; for ſhould Help be offered from ſuch an one, who hath not paſſed under the refining Power and mortifying Word of God, it might well be rejected, and turned back again, and to him ſaid, *Oh! thou deceitful Hypocrite, firſt get a clean Heart created in thy ſelf, before thou offers Help to me.* And God ſaith to the Wicked, *what haſt thou to do to declare my Statutes, or that thou ſhouldeſt take my Covenant in thy Mouth, ſeeing thou hateſt Inſtruction, and caſteth my Words behind thee? When thou ſaweſt a Thief, then thou conſentedſt with him, and haſt been Partaker with Adulterers.* And, Dear Friends, ſeeing there were ſuch in many Generations that are paſt, who did preſume to appear as Servants of God, and were not truly ſuch, we need not wonder if there be ſome ſuch in this Day; for there is the ſame old Deceiver, *that's going about ſeeking whom he can devour*, and he is not without his wicked and evil Inſtruments, by whom he is working: And as is their Maſter, ſo are they, full of Subtilty, and often under a ſeeming Shew of Goodneſs, and

Pſal. l. 16, 17, 18.

Job i. 7. ii. 2.

and a feigned Humility, gain upon the Minds of ſome, and get a Place in their Affections; which being once fixed is hard to move; and ſo it proves many times of ill Conſequence, when ſuch an one comes to be diſcovered, and judged to be no other than a Deceiver.

Wherefore, Dear Friends, in order that That and all other Dangers may be avoided, let every one keep cloſe to the Gift and Meaſure of Chriſt's Spirit in himſelf, againſt which no Device or Enchantment of the Enemy can ever prevail: For if we are deceiv'd, it's for want of keeping a ſingle Eye to our holy and heavenly Guide, Chriſt Jeſus; to whom, for all the Mercies we enjoy, be Glory and Praiſe for ever.

And, Dear Friends, as to my Travels, I may with Comfort ſay, the Lord hath been with me in this my Service and Labour of Love to his People, ſo that my Way has been made eaſy, and ſo far as have felt it opened, I have anſwered; and now finding my ſelf free and clear of that Concern, which lay as a Weight on my Mind, and, being at Liberty, think the Time long, till I am again with you. And if this Opportunity had happened the

Beginning

Beginning of laſt Month, I ſhould have come this Fall: But the Winter is now too near to attempt it: I have therefore dropt the Thoughts of coming until Spring. My dear Wife gives her dear Love to you all, and through Mercy we are all in a good State of Health, praiſed be the Lord. And may it pleaſe him, our heavenly Father, to protect and preſerve us all in the Way and Path of Life, unto the End of our Time here, and at laſt give us an Entrance into the Kingdom of eternal Glory, is the ſincere Deſire and Prayer of your truly concerned Friend,

London, the 20th of the 7th Month, 1722. JOHN ESTAUGH.

A N

AN

EPISTLE

FROM

JOHN ESTAUGH,

To the little *and* new-gathered Flock *of* Chriſt *in the Iſland of* Tortola, *Greeting.*

DEAR and well beloved Friends, having lately been favoured with the Peruſal of a Copy of a Letter from Friend *Pickering*, Governor of the ſaid Iſland, to Friends at *Philadelphia*, in which is ſet forth the Great Goodneſs of God unto you, and that through the Operation of his divine Power, divers are not only brought to confeſs, but truly to obey the Truth; taking up the Croſs, and following our Lord and Saviour Jeſus Chriſt; and thereby a daily Growth is witneſſed; which Account is Joy and Rejoicing to me and many more.

Soon after this good Account was received, our much eſteemed and well beloved Friend, *Thomas Chalkley*, was in the Love of God drawn to viſit you, and after his Arrival there, he gives an Account to his Wife, not only of his kind Reception, but alſo confirms the above good Account: And likewiſe takes notice, how the Lord had bleſſed his Labour of Love, and made his Viſit truly beneficial to you, which affords great Comfort to all faithful Friends, who deſire the Proſperity of God's holy Truth. And I doubt not but it was a time of Comfort and ſpiritual Joy with you, that you were favoured with the Company and Benefit of the Labour of one of the faithful Miniſters of the Goſpel of Chriſt. But we hear, that the Lord ſaw meet in his Wiſdom to take this worthy Inſtrument to himſelf, and though it may, to you and us, look as a Loſs to the Church, yet as it was conſiſtent with his divine Will that it ſhould be ſo, it becometh us to be eaſy and content therewith, and now rather to look to our own Standing, that we may through Faith and true Obedience maintain a Hold and Intereſt in Chriſt; ſo ſhall we have truly to experience what the Apoſtle gave Teſtimony

mony of, which is, *that by one Spirit*, ſaid he, *are we all baptized into one Body, whether we be* Jews *or* Gentiles; *whether we be bond or free*; *and have been made to drink into one Spirit*, and being thus united into one Body, of which Chriſt is Head, we cannot but have a ſpiritual Senſe and Feeling of each other, tho' outwardly Strangers. And it is in the ſpiritual Senſe that the true Children and Servants of God, both know, and are well known one to another; and can ſympathize together when under Affliction; and alſo rejoice together, when any Part of the Body is favoured with the Extendings and holy ſweet In-flowings of the divine Virtue of Chriſt. In the Reading of the above Accounts, my Heart was deeply affected with a Senſe of the great and Wonderful Loving-kindneſs of God unto you, in that he hath cauſed his great Day of Light, Life and Salvation, to break forth unto you; and through the Comings up of the Life and Virtue of Truth into Dominion in your Souls, the Glory and Gaiety of this World, with all its ſinful Delights, are now become marr'd in your Sight; and to be accounted Fools for Chriſt's Sake is your Choice, rather than to enjoy the

1 *Cor.* xii. 13.

Pleaſures of Sin, which are but for a Seaſon, and will come to an End; but leave a Sting behind, upon the Souls of them who run out the whole Time of their Lives in Sin, and will not regard the Invitation of Chriſt.

But praiſed be his holy Name, he hath highly favoured you, in that he hath not only called to you, but even taken you as by the Hand, and led you out of *Babylon*, and as with *David, pluckt your Feet out of the Mire and Clay, and hath ſet them upon the Rock* where there is Safety. But yet, my dear and tender Friends, it will be well for you to take heed to your Standing, keeping a conſtant Watch, leſt the ſubtle Adverſary come upon you at an unawares, and through ſome Stratagem or another get in upon your Minds, and thereby draw by Degrees a Cloud of Darkneſs over the Eye of your Underſtandings, which God hath opened; whereby you have not only been given to ſee the vile Ways and Works of Satan; but alſo, in the Name of Holy Jeſus, to teſtify againſt him, and all his corrupt and defiled Ways. But, Beloved, as you have thus broke off from him, by denying his Kingdom and Government, he will be laying

Pſa. xl. 2.

laying wait to overſet, if poſſible, the Work of God in the Hearts of Believers in Chriſt. And where groſs Sins will not be received, he then will aſſume another Shape. For the Apoſtle *Paul* writing to the *Corinthians*, ſignifies, *Satan was tranſformed into an Angel of Light*, in which falſe Appearance, he hath ſometimes deceived ſome unwary and young convinced Ones, filling them with ſtrange Notions and Opinions, that were contrary to the Goſpel of Chriſt; and ſo, they have not only ſuffered Loſs thereby, but have likewiſe brought great Trouble upon the Church, by cauſing Diviſions, and running into Heats and Parties. 2 *Cor.* xi. 14.

But, my dear and tender Friends, I mention not this to diſcourage you, but that ye may be the more put upon your Guard; and as you faithfully abide in the Light of Chriſt, you will be able to diſcern Satan in all his Transformations, and in the Authority of God's Power to ſtand againſt him, and keep him out; and ſo diſappoint him of breaking that Peace, Love, and Concord, which you now have and enjoy in the pure Truth of God; and ſo can join with *David*, and from true Experience ſay, *behold how good and plea-*

Pſalm. cxxxiii. 1, 2, 3. *ſant a thing it is for Brethren to dwell together in Unity! It is,* ſaid *David, like the precious Ointment upon the Head, that ran down upon the Beard, even* Aaron's *Beard, that went down to the Skirts of his Garments*; and *as the Dew of* Hermon, *and as the Dew that deſcended upon the Mountains of* Zion; *for,* ſaid he, *there the Lord commanded the Bleſſing, even Life for ever more.* And Chriſt ſaid to the Believers, *a new Commandment I give unto you, that ye Love one another, as I have loved you, that ye alſo love one another*; and then, ſaid he, *by this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* And *John* declared, *that God is Light, and in him is no Darkneſs at all*; and, ſaid he, *if we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son, cleanſeth us from all Sin.* And theſe are true Sheep of the good Shepherd; *and when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; for they know his Voice, and a Stranger will they not follow, but will flee from him*; *for,* ſaid our Lord, *they know not the Voice of Strangers. And,* ſaid *David, I have ſet the Lord always before me*; *because*

John xiii. 34, 35.

1 John i. 5, 7.

John x. 4,

cauſe he is at my Right Hand, I ſhall not be moved.

Oh! my beloved Friends, whatſoever your Trials or Beſetments may happen to be, here will be your Safety, in keeping your Minds purely ſtaid upon the Lord, and waiting to feel your ſpiritual Strength renewed. For though it's ſaid *the Youths ſhall faint and be weary, and the young Men ſhall utterly fall*; yet they *who wait upon the Lord ſhall renew their Strength*; *they ſhall mount up*, ſaith the Prophet *Iſaiah, with Wings as Eagles*; *they ſhall run and not be weary, and they ſhall walk and not faint.* And theſe as *living Branches* abiding in the *Vine*, they feel daily Supply from the Root. For ſaid our Lord, *as the Branch cannot bear Fruit of itſelf, except it abide in the Vine, no more can ye, except ye abide in me*, and my Words abide in you.

Iſa. xl. 30, 31. *John* xv. 1, 4.

And therefore, Oh! ye tender and beloved Ones of Chriſt, take ye heed to the *pure Word of God*, which *is quick and powerful, and ſharper*, ſaith the Apoſtle *Paul*, *than any two edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the*

Heb. iv. 12, 13.

Heart: Neither, ſaid he, *is there any Creature that is not manifeſt in his Sight; but all Things are naked and opened to the Eyes of him with whom we have to do.* This also, is that *Word of Prophecy* which *Peter* recommended to the Believers, *to take heed unto, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-Star ariſe in your Hearts*; and this is what, I believe, you have had living Experience of; and can now ſay, though for a Time things appeared but darkly, yet, as you had Faith in that ſmall Appearance, and did wait in hope the Lord would make farther Diſcoveries to you, the merciful God hath looked down upon you, and hath cauſed the Sun of Righteouſneſs to ariſe upon you, by whom all Miſts are taken away: And the true Light ſhining, you ſee things clearly; and being certainly aſſured of the Way of God, you are led to bear Teſtimony to the Truth, and to own and acknowledge with the *Samaritan* Woman, *Chriſt hath told you all that ever you have done.* And as he had convinced and ſatisfied her, what the true Worſhip of God is, ſo he hath let you ſee, it is not a bare outſide Performance, but an inward and ſpiritual one, which is acceptable

2 *Pet.* i. 19.

John iv. 29.

acceptable to God. And being convinced that the Father *ſeeketh* ſuch to *worſhip* him, *who worſhip him in Spirit and in Truth*; and as the Way of God was ſo clearly caſt up before you, ye found it unſafe to abide with thoſe *who hold a Form of Godlineſs, but deny the Power thereof*; ſo have fallen in with the Apoſtle's Advice, which was *to turn away from ſuch.*

John iv. 24.

2 *Tim.* xxiii. 5.

And as it hath pleaſed Almighty God thus to favour you with a true and right beginning, that you may be preſerved in true Humility, having at all times a pure and ſingle Regard to the Leadings of his Spirit, ſo that as the Apoſtle ſaid, *neither Death nor Life, nor Angels, nor Principalities nor Powers, nor Things preſent, nor Things to come, nor Heighth nor Depth, nor any other Creature, ſhall be able to ſeparate you from the Love of God, which is in Chriſt Jeſus our Lord*, is the Deſire and Prayer of your Friend and Brother in the unchangeable Truth of God,

Rom. viii. 38, 39.

The 15th of the 1ſt Month, 1741-2. JOHN ESTAUGH.

P. S. *Dear Friends, if either of you can find Freedom to write, it will be very acceptable to me to hear that the bleſſed Truth of Chriſt proſpers among you.*

A SECOND

EPISTLE

Prepared by JOHN ESTAUGH, *for Friends at* Tortola, *but not ſent.*

DEAR Friends, I have received by our worthy Friend, *William Thomas*, three Letters, *viz.* one from my eſteem'd Friend, *John Pickering*, one from *Jeremiah Martin*, and one from *Fat-hog-Bay* ſigned by nine Friends, all which are very kindly received, and truly acceptable to me; and by them I underſtand, you had received my Epiſtle, ſent via *Antigua*, directed to our aforeſaid Friend *J. Pickering*; and by him I underſtand, it was read at the Cloſe of a publick Meeting, and was to the Edification and Comfort of thoſe preſent, which I am glad of; and alſo to hear, that our heavenly Father was ſo graciouſly pleaſed, at the Reading thereof, to favour you with the Renewings of his divine Goodneſs, in opening the

the free Spring of Life amongſt you, ſo that the Thirſty in *Iſrael* were refreſhed, and could ſing to the holy Rock, and rejoice in the God of their Salvation; and being afreſh baptiſed and influenced with a renewed Senſe of the Life and Virtue of Truth, were therein and thereby led (I doubt not) to renew your Covenants with the Lord, and to take up freſh Reſolutions, and to hope, through Divine Aſſiſtance, ye ſhould never ſhrink, or turn your Backs of what the Lord hath ſhewn, or manifeſted to you to be your Duties to him; but were ready to conclude, with good old *Joſhua*, *let others Choice be as it will, as for you, ye will ſerve the Lord.* Joſh. xxiv. 15.

And now, Oh! ye tender and beloved Ones of Chriſt Jeſus, in order that theſe pious and godly Reſolutions may be kept to, keep ye under a cloſe and ſtrict religious Exerciſe, waiting to feel the Operation of the holy Power of God in your Hearts, and then in his divine Light, you ſhall not only ſee your own Weakneſs, but for your Comfort, ſhall alſo behold Chriſt, on whom Help is laid: And, as he told the Believers of old, ſo his Children and faithful Servants at this Day, find, *that without him, they cannot do any thing* John xv. 5. which

which will tend to God's Glory, or to the Peace and Happineſs of themſelves; and therefore under a true Senſe of their own Feebleneſs, ſuch as theſe, by the Spirit of Chriſt, are rightly led and guided into a right Prayer to God for daily Bread. And as Bread natural is to the natural Man called the Staff of Life, or is that on which the natural Life depends, ſo long as the Lord in his Divine Wiſdom may ſee meet to allow a Being here, (For this outward Bread cannot be any other Ways ſerviceable to that noble Part, the Soul in Man, than to ſupport the outward Tabernacle, in which ſhe is allowed a Being for a little Space) ſo the Bread the Soul is to live upon, and which is to be daily ſought and prayed for, is *the living Bread which comes down from God out of Heaven*: And is the holy Staff of Life, whereon every true Member in the Church of Chriſt, may ſafely truſt and lean upon, without the leaſt Danger of being deceived by it; nor hath it ever been known to fail any, tho' the leaſt of the Servants of God, who have ſtood up faithfully for the Cauſe of the holy Truth, chooſing to ſuffer the greateſt Cruelties that Man could inflict upon them, rather than to deny Chriſt.

John vi. 51, &c.

Oh!

Oh! it was this divine Power from God, in and by which our ancient and worthy Friends were ſupported in the firſt Appearance in the dark World: And as the Work they were called to, was very great, the Lord did in Proportion thereunto fit them with Life and Power, and in the Name, and with Authority of the King of Kings, and Lord of Heaven and the whole Earth, they were led to proclaim the Downfall of the *great Whore*, and *falſe Church*, which *John* ſaw *cloath'd with Scarlet and Purple, and ſitting upon the Scarlet-covered Beaſt, having a Golden Cup in her Hand, full of Abominations and Filthineſs of her Fornication; and upon her Forehead was a Name written* Myſtery, *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth. *And*, ſaid *John, I ſaw the Woman Drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus.* But as ſoon as thoſe faithful Servants of Chriſt, began to open their Commiſſion, and in the Name of their Maſter, to call the Children of Men to forſake her dark, ſinful and Adulterous Ways, ſhe ſoon appeared full of Rage, and cauſed ſuch of her Servants, as got their Wealth and Riches by trading and dealing

Rev. xvii. 3, 4, 5, 6.

dealing with her, to beſtir themſelves, inventing many barbarous and cruel Ways to afflict the faithful Servants and Meſſengers of Chriſt, imagining thereby to have extinguiſhed and hindred the pure Goſpel Light from ſhining; and in order thereunto, caſt many of the Lord's Servants into Priſon, and dark naſty Dungeons, having firſt ſlaſhed and cut their tender Bodies, and ſtrip'd them of their Goods; baniſhed Huſband from Wife, and Wife from Huſband, and all for their faithful Obedience to Chriſt: But all this was not able to diſcourage thoſe truly begotten and faithful Servants of God; for being filled with the divine Life of Jeſus, they bore all Things with Meekneſs, ſubmitting their Cauſe to God: And were not at all deterr'd, or any ways affrighted, or put by their Duty and Obedience to Chriſt; but faithfully followed him, and his Regard was to them; and in the Enjoyment of his divine Love and Life, could in the Priſon and dark Dungeons, ſound forth living Praiſes to the moſt high God, eſteeming it as a Bleſſing that they were thought worthy to ſuffer for Chriſt's ſake: And when the Lord had let their cruel Proſecutors ſee, that it was not in their Power

Power to ſtop his glorious Work, he then damp'd their hot and fiery Day of Perſecution, and gave Reſt and Eaſe to his faithful Servants.

And now, you tender and beloved Ones, if it ſhould be your Lots to be in ſome things tried a little for Chriſt's Sake, yet be not diſcourag'd, but ſtand faithful to your great Lord and Maſter, who is ſtill as able as ever to carry on the Work which he hath begun, and will not fail to relieve and comfort his humble and faithful Followers, who are chearfully given up to be order'd and directed ſo as may be conſiſtent to his divine Will. And may the Lord be with you all, and increaſe your Faith and Hope in him, is the Deſire and Prayer of your ſincere Friend, who in the Love of God tenderly ſalutes you, and bids you, in the Lord, farewel.

Haddonfield, the 11th of the 7th Month, 1742. JOHN ESTAUGH.

FINIS.

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